



Youth

Exploring the why of worship
Talking with NASA's No. 2 man
Presenting Miss American Model

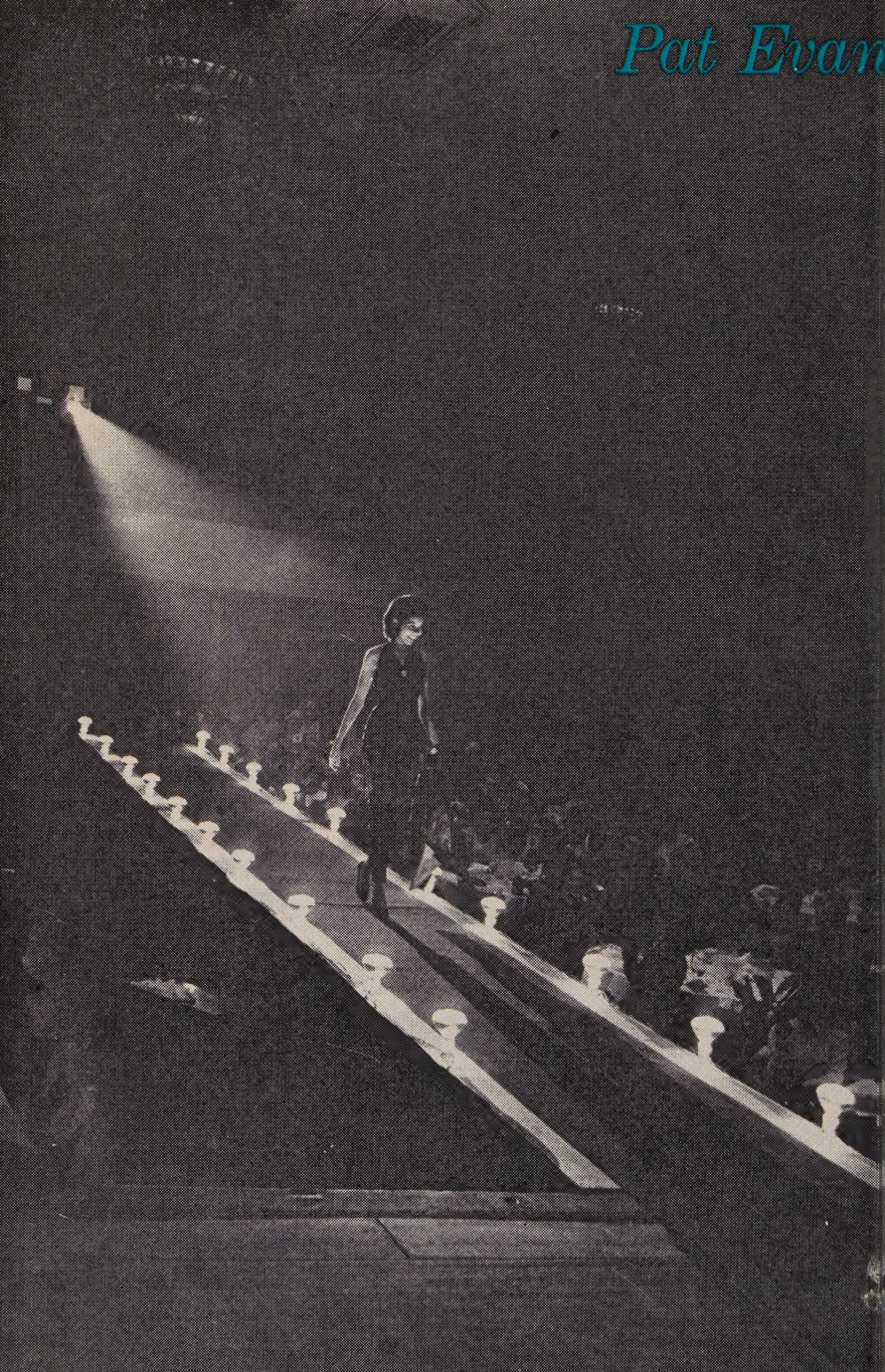


Religious Education

EXHIBIT

Pacific School of Religion

Pat Evans



tural poise makes a winner

I don't think you know when you are beautiful. I don't think it's for you to know. It's for others to know." Eighteen-year-old Pat Evans has had plenty of opportunity to let others become acquainted with her beauty. Winner of the 1964 Miss American Model pageant, featured in a cover story in *Ebony* magazine, and twice pictured in a spread in *Seventeen*, Pat has suddenly found herself catapulted into the glamour-filled world of fashions and publicity while still enjoying the daily round of high school cheer-leading, second year Spanish, English literature and Saturday night parties.

It was only a year and a half ago when Tanya Madare, modeling school owner and now Pat's agent, "discovered" Pat lolling by the pool at the Nile Swimming Club near her home in Philadelphia. Mrs. Madare, searching for new young talent, spotted Pat's natural poise and charm, enrolled her in the school and sent her photo to *Seventeen*. Soon there were interviews and fashion shows for young Pat who had never before considered modeling or fashions anything more than something to read about on the newsstand.

"At my first show I was scared to death. It was a very small show at a church, and there was no runway. You had to come down the steps to the floor and I was shaking. . . ." With this first show as her only introduction to modeling, Pat Evans went a year ago in April to Grossinger's, a plush resort in upper New York State, to win the national Miss American Model title.

And the future? Will it be a career in modeling? "No," says Pat, "I don't think so. First of all, modeling is a very short career. Maybe ten years at the most. And there's too much handicap. Because I'm a Negro the doors for professional modeling are just opening for me, and I don't think they're going to be open wide enough soon enough. Besides, you have to be something special, which I really don't think I am."



er styles/ Top to bottom: beige pebble wool shift divided by vertical stroke of crocheted wool, Mr. \$50, with gored "stitch" beret in beige faille by Miss Carnegie, \$10; lacy evening sheath in chocolate red, Jonathan Logan, \$25; eggshell wool sheath with cardigan jacket banded in red and fringed in navy, a Lantz original, \$60, with red velour hat by Mr. John Debutante, \$9. Fashions courtesy of John Namaker's, Phila., Pa.

Youth

April 11, 1965
Vol. 16 No. 8

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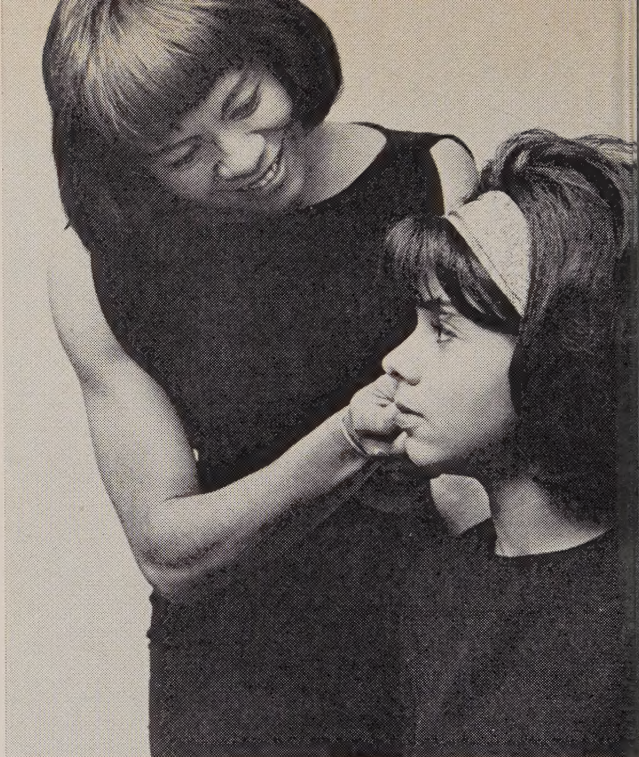
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YOUTH magazine is prepared for the young people of the United Church of Christ. Published bi-weekly throughout the year (except during July and August, when monthly) by United Church Press. **Publication office:** 1720 Chouteau Avenue St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa. and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. Group rates, five or more to one address, \$2.40 each. Single copies, 15 cents each, double issues, 25 cents.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102.

Front cover photos by Ed Eckstein.



Tanya Madare, Pat's agent, teacher and friend, has guided Pat's rise to success.



Pat receives kisses of congratulation from the two runners up in the Miss American Model contest. About the pageant, Pat's older sister commented, "Pat was definitely not the best model and she was the youngest of the 25 finalists. I think the thing had on her side was poise . . . the poise of a fresh new model."

Tanya's little black book makes me nervous"!

Last spring's entry and acceptance in *Seventeen* magazine's contest for new talent and beauty came as a surprise. And the moment Pat actually found herself in the magazines' New York offices is still a source of amazement to her: "It was the first sitting I had ever done—runway or photos or anything. I thought they'd put you in a position to get what they wanted, but it's not like that. You stand up and they say 'OK, move.' Then they start clicking the camera. You're supposed to do things. I was so petrified I didn't even know what they were talking about." And so how did she learn to do what they wanted her to do? "Well, you run through magazines and you see different poses and you try them and see how fast you can get into them, and that's the way you learn. I don't think you can be trained to pose, really. You see from magazines what positions you like best, and which hide your faults or flaws. Of course, all this time you're posing, you're also trying to be yourself."

Being yourself has been part of Pat's preparation. Tanya Madare's Modeling Agency and School of Charm teaches everything from personal grooming and poise to professional modeling. But the basis for all this learning is each person's acceptance of herself. "Tanya makes us realize that there are many different types of people. She helps us to find out what type each one of us is and then teaches us not to try to be what we are not. If you're tall, you're tall; if you're short, you're short. You have to accept this and make the best of what you have."

Since the Miss American Model contest and the variety of fashion shows and posing for photos which have followed, Pat Evans is becoming a seasoned performer. But on the runway there's still a certain apprehensiveness. "When I walk down a runway I don't hear the commentator talking about what I have on. I don't hear anything. If I happen to have something I'm supposed to show, I show it. Usually I'm lucky. I don't say I'm nervous. Not really. Usually I plan how and what I'm going to do and where and when on the runway. When I walk down and see my mother I'll smile and I'll wonder, 'My goodness, what's she thinking?'"

"But my agent has this little black book and she waves that and it does make me nervous. She writes comments in it—like 'your foot's the wrong way' or 'your hand shouldn't be there.' So every time I see her, I think 'My goodness, what am I doing wrong?'"

A fashion show audience sees beautiful, smiling models beneath soft, glamour-provoking lights. But backstage it's a different story. "You know what it's really like? Well, you walk up the runway and you grin at your audience. Then you make your exit. You start running, undressing and dressing as you run, throwing everything off, putting new things on. Then you pat your hair, squirt on some spray, all as you're running back to the entrance, puffing and panting. And then suddenly you are back on the runway, smiling as though nothing at all has happened!"

“Just because I appeared in *Seventeen*, pe



Pat stops to check her wardrobe during the photographing of fashions.

What's been the effect of all this publicity on Pat and her family? Pat's father, a commercial artist, recalls an amusing experience: "I remember when this particular issue of *Ebony* with Pat on the cover came out on the newsstand. I happened to go to a store about two blocks away from home, one I had never been in before. Naturally I was noticing this issue and the man there said, 'You'd better take it. It's the last one. That's a neighborhood girl, you know. She goes to Overbrook High and lives around here.' He went on and on. Finally I said, 'Well . . . that's my daughter!'"

For Pat the publicity has been exciting, but also has contained built-in disadvantages: "A lot of people expect too much from me. Just because I was in *Seventeen* magazine people think that I should look like a fashion plate every day. But I look like anybody else and they can't understand. I don't wear make-up at school. I just go to school."

There have been some embarrassing experiences too: "At our senior prom I came out with my date and a lot of people were gathering outside the hotel where the prom was held. As I walked away, I could hear 'There she is, there she is.' It makes me feel like sort of shrinking away."

Pat's greatest fan is 90-year-old "gramps" who lives with the Evans family in West Philadelphia. And a close second among admirers is Pat's five-year-old niece, Merry. Her parents' pride in Pat's achievements have not blurred the balance between rules and freedom at home. "I am supposed to go to school one night a week and the other nights are for homework. But if there

nk I should always look like a fashion plate”



Pat's family include her father, mother, nephew Chipper, niece Merry, sister Jean.

Something special going on both Friday and Saturday nights, my parents let me go. They're not too strict about that. And during the week I have no phone calls after dinner. On Sunday afternoons I can go out if my homework's done. My parents are really very nice about it! I only watch television if there's nothing else to do. I used to read all the time, but in the past few years I don't read much. I just don't have the time."

Pat's winning of the Miss American Model contest was a thrilling moment for her married sister and her attractive mother who both went to Grossinger's for the event. Sister Jean recalls: "I was so happy I could just burst. I jumped up from the table where we were sitting and knocked over a chair. I almost fell over the railing. Then I rushed to call Daddy because we're a very close family and it just didn't seem complete without him there. Mom was running behind me, and then we were crying on the telephone. Everybody was standing outside looking in to see what was happening. I thought Pat would win all the time, but when it really happened I couldn't believe it. I am so very proud of her."

At one time Jean wanted to be a fashion model, too. From this desire she speaks critically and warmly of Pat and modeling: "I think Pat's greatest asset is that she is so natural. It is really pleasing to go to a fashion show and see someone who looks good and does something for the clothes—which make you say 'I would like to have that'—and yet is natural. I think this is one of the greatest things Pat has and I hope she keeps it."

“You have to be guided by your own person:

The biggest market for the buying of current fashions today is among teens. How do young people acquire a sense of style and taste when confronted with such variety and volume and convincing advertising? Mrs. Evans says, “I think a lot has to do with how you are brought up, how your parents dressed you when you were younger. I know most of my taste comes from my mother. She’s always wanted simplicity. Now I hate ruffles. Usually if I want to dress up a simple dress and give it a distinctive touch which is uniquely ‘me,’ I add jewelry.”

What’s wrong with the current trends in teen fashions? “I think when a fad comes out, teenagers have a tendency—not all of them, just some of them, the ones you talk about—to go too far with a fad, like the new stockings. I love them with the right things, but you wouldn’t think of wearing them with a cocktail dress. Sometimes you look in a fashion magazine and you see new stockings and new sweaters and then you run right out and buy them. Some people don’t bother to look at what’s worn with the new styles. If you don’t read the whole article, you will get the wrong impression.”

Mrs. Evans is sometimes critical of Pat’s choice in clothes, but generally she is most complimentary: “As far as Pat is concerned, I think she has excellent taste.” But there are also inevitable differences of opinion: “I think my mother would consider dungarees sloppy looking, but I don’t. I wear them around with dungarees and my shirt tail hanging out on Saturday afternoons. As long as I’m clean, and neat to an extent, I don’t think it’s sloppy. And I feel comfortable!”

Pat and friends enjoy a break between classes at Overbrook High School in Philadelphia.



know what styles are best for you to wear"

What kinds of mistakes do teens make when they chose their clothes? Mistakes are usually made when you try to copy somebody else's style," says Pat. "A lot of your personality, I think, is betrayed by what you wear. If I put on a dress which my best girl friend might wear, it wouldn't look like me because she's not me—she's an entirely different person. Although I might like what she has on very much, it's not for me. And I think you have to be guided by your own personality to know how to dress. You must sort of know what you like. And if you're not sure you like something, all you need is for someone to say 'I don't like it' and you don't either!"

For most young people, and many adults, feeling at ease and well-poised is a constant struggle, especially in new situations. Pat feels that these things are something which everyone can improve upon. "At Tanya Madare's school she has girls who come just for the course in personal improvement. I think it wouldn't hurt anyone, boys or girls, to go in for a little bit of poise, charm and grace. The more at ease you are, the more poise you have. It takes practice."

Surrounded by a house full of fashionable women, Mr. Evans is always reluctant to express his opinion on such an important subject as fashions. However, he does think that "women in general will wear whatever fashion dictators say they should wear, whether they like it or not. But I'm happy that my wife and girls are not like that. They'll wear things they look good in, whether Dior or one of those houses has or has not said it's the thing to wear. I think fashion is a very personal thing, really."

She likes her clothes simple and non-fluffy.



"No matter what, I'm going to be myself!"

Pat's plans for the future are uncertain. She hopes to go to college the fall and perhaps study to be a social worker. She realizes that modeling is a short career so she wants to be prepared to do something else. But what it will be is a question mark: "I wanted to be a teacher a long time ago, and then a nurse. I even wanted to be a lady bullfighter once. Seriously . . . I did! Then I saw a movie on television about social work, and I'm more interested in that than anything else right now." Of course, H will continue to model on weekends and vacations during college, helping to earn her way.

What does she expect of these college years? "I think it will be enlightening," she says. "I expect college to make me more independent than I am, because I know I need to be. And I hope to be more myself, more able to think for myself, than I have been. In high school, if I had a report to do and it was late or I couldn't get my mind on it, I gave up. But in college I won't be able to do that. Nobody's going to do the work for me—that's for sure. They have enough of their own. So I'm really looking forward to it making me more of a person."

Pat's immediate plans include the filming of a movie for which she was even reluctant to try out and only did so at her mother's insistence. It will be a half-hour sketch of two teens growing up in a slum area of a city. Her excitement about this new venture is clouded by her feelings of inexperience: "I'm definitely not an actress. Once I was a fairy godmother, or something like that, in a sixth grade play. But I haven't done anything since!"

Eventually Pat hopes to get married, but right now she has no steady boyfriend. About marriage, she comments: "I find girls have their own views on this. One of my friends wants to get married; another wants to be a career girl. I don't think there's any pressure on teens to get married. It's just your own individual taste really."

Although opportunities for a Negro in the field of modeling are still limited, sister Jean feels strongly that the opportunities are there: "I think the time is right for a Negro girl and this is a lot to think about. Ten years ago she wouldn't have had nearly as many opportunities as she has had today. If she had said to me ten years ago 'Jean, I think I want to be a model,' I would have put it as far out of her mind as possible. But now I think it's great."

Despite a variety of plans for the future, including a possible trip to Australia this summer to do modeling, Pat insists that these new experiences will not change her any more than the excitements of the past year have. "When I went back to school in September after *Ebony* came out and everyone knew about it, just walking in the halls—I had on regular school clothes and my hair was in a pony tail—everyone was looking at me. I felt very self-conscious. I really did. But my friends know that I am going to be me. I'm still going to wear the same pleated skirt with the same button off, because no matter what happens I'm going to be me."

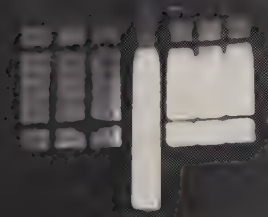


why worship?

BY WILLIAM LAURIE 'Worship is a very normal human response. The impulse to worship is among the more common impulses which we know as human beings. Often when we stand in the presence of genius or competence, beauty or grandeur, goodness or power, the impulse to worship is there. Or perhaps at other times, when we feel inadequate in the face of problems that seemingly overwhelm us, we suspect that there exists some force or being which is adequate to face these odds and which can be enlisted on our side of the struggle. At still other times, the impulse to worship may emerge when we have a general or overwhelming feeling of joy and well-being which demands expression in gratitude or praise to someone. Whatever the source, the impulse to worship something or someone is as old as the human race and as young as our own first encounter with the majestic or the unknown.

Despite all of this, it is possible, as Evelyn Underhill reminds us, "to regard worship as one of the greatest of humanity's mistakes, a form taken by the phantasy life, the desperate effort of bewildered creatures to come to terms with the surrounding mystery." And there are many people who so regard it. But given the universality of the impulse and given the emergence of worship to a central place in every world religion which history records, it is possible to regard worship, in Underhill's words again, "as the most profound of man's responses to reality."

The Christian faith which we profess would encourage us to hold the second of these two points of view—that worship is the most profound of man's responses to reality. But our faith would have us go further. It would have us define the word *reality* in a particular way, so that our worship is a response to the One whom the





Changes in worship forms are shaking church bodies and making headlines

Scriptures call God—that is, the God of Abraham, Isaac, and Jacob, the God who performed mighty acts through Moses, the Hebrew people and the prophets; the God who disclosed himself in a unique way in Jesus of Nazareth; and the God who is continually at work in similar ways in the lives of men and nations and in the life of the church. Thus the content of Christian worship is informed by these things so that we might respond, not to some oblong blur of hoped-for reality, but to *this Reality*, this self-disclosed God, who is Creator and Father of us all.

But why is it important to discuss worship? The answer lies, partially of course, in the growing barrage of questions which young people are asking today about the meaning and relevance of Christian worship. Although most of us have "attended church" on Sunday mornings with a fair degree of regularity, most of us have also often wondered why we go to church and why the particular forms and rituals are used in our services of worship.

Today's headline news is another reason for this current interest in worship. The recent decisions of the Roman Catholic Church at the Ecumenical Council have been widely reported, especially its decision to substitute native languages for Latin in certain portions of the mass. This has caused many Protestants in this country to attend Roman Catholic services of worship and, for the first time, to hear them read in English. Less widely reported, but equally significant, has been the development of new orders of worship by various Protestant communions. Important among these is the publication last fall by the United Church of Christ of a new *Lord's Day Service*. Prepared after four years of work by an 18-member commission elected by the church's governing body, this service has been distributed for experimental use and reaction by the congregations of the United Church of Christ. As we look at trends today, what are the major areas of common discovery and consensus in the changing expressions of Christian worship?

One of the most common complaints voiced by young people about the present forms of worship is that they do not feel involved as real participants in worship. Indeed, it so often seems like a rote performance on the part of the minister, organist and choir. And in our day of easy access to professional entertainment, this performance is not always a good one. Thus it is encouraging to discover that one of the major endeavors of the current changes in worship forms is toward the greater involvement of the people in the pews, so that in worship they can be "where the action is."

This endeavor stems in part from the rediscovery of what the word *liturgy* means. This word refers today to the order which is followed in corporate worship and particularly the order used in celebrating the Lord's Supper. The word *liturgy* comes from a Greek word which means "a public work." And, as used by the early church, it was a public work involving

the entire Christian community by which it demonstrated before the world its praises of that God, who in his mighty, historical acts, has made them his people.

Thus, in the proposed new Lord's Day Service of the United Church of Christ there is not only marked increase in congregational responses, but also the suggestion that laymen come forward regularly to read the Scripture lessons, the inclusion of bidding and silent prayers, and a unison section in the prayer of Consecration, the central and most important prayer in the service of the Lord's Supper.

A second major question raised among us Protestants about corporate worship is that the liturgy seems too routine. No matter how much participation is *written in* for us, if we have a set order of worship that we use Sunday after Sunday, somehow things seem too cut and dried. Let us admit that this danger exists, for it is a real one. I have an Episcopal friend who likens certain priest's readings of their service, which is set down in a prayer book and repeated Sunday after Sunday, to the reading of the minutes of a dull and uninteresting meeting. Indeed, it *can* happen that way wherever the form is a set one. And yet, that's not the whole story. There is a value to be found here as well.

First of all, if we are going to worship together with other Christians, and it is both biblically and psychologically sound that we do, then some agreed-upon order is necessary. Just as a football team or a cheering section could not function unless certain plays or words were agreed upon and practiced in advance, so a group of people cannot worship *together* without some agreed-upon order of words and actions.

In addition, if that order and its content is not going to be a stumbling block in the strangeness or newness of its mechanics each time we come together, then some order must be used with enough regularity to become familiar, and familiar to the point of freeing us really to express our own adoration and praise.

But a person who is concerned for an authentic expression of the Christian faith in our world raises still another, and very basic, question: "What relationship has worship to the central purpose of the church—that of expressing the spirit of Christ in corporate and individual lives of compassion, justice, and love in a world which is so often lacking in these things?" To such a question, the mere fact of coming together regularly for the performance of certain rituals somehow seems to miss the point.

When a person, for example, is led to understand that his total responsibility as a Christian is fulfilled merely by regular attendance at worship and other church functions, worship indeed becomes not only a side issue, but a detriment to his commitment. Or, if what goes by the name of worship



Worship is perhaps man's most profound response to the reality of life

is by its content merely another lecture series on moral and spiritual values dressed up in religious garb by adding an anthem, some robes and a few random prayers, then, no matter how pleasant, it is irrelevant to the basic thrust of the church's life. But if worship is, through its order and content, both a time of remembering those acts of God wrought particularly through Christ which define the meaning of life and existence as well as a time of rehearsal through dramatic ritual of life's primary responses to that God and to that meaning, then worship is a continuing and necessary preparation for expressing the Church's central purpose in the world. And those who give themselves regularly to this experience are more likely to be those who also give themselves most regularly to the style of life and service which characterizes the authentic Christian.

Thus, most new forms resulting from today's effort toward renewal and change in Christian worship are both historically, biblically oriented, while at the same time expressing and symbolizing through the drama of certain acts of ritual both God's action and our response. In the broadest outline, for example, the worship order suggested by the proposed Lord's Day Service falls into two parts. The first part grows out of the old Jewish synagogue service after which Christians first patterned their lives of prayer together. It consists basically of praise and prayers, the reading of Scripture and someone expounding the meaning and implications of those acts of God which the reading has recalled. The second part grows out of the worship which the disciples first knew with Jesus in the upper room, where he took bread and wine, blessed and broke it and gave it to his disciples, commanding them to do this in remembrance of him.

The two parts are joined mechanically through the offertory, since the bringing of gifts was a part of each service—in the former to care for the needy and in the latter to provide also the elements of bread and wine for the supper itself. But the two parts are joined by more than this. They are joined in the fact that the spirit and intent which underlay those historical acts of God are the same spirit and intent which underlay the self-giving and transforming life, death and resurrection of Jesus of Nazareth.

Everywhere around us old forms of worship are being re-examined and new forms which seek to recapture its validity are being developed. It is reassuring to note that the new forms being proposed go far in the direction of answering the most disturbing of the questions being raised, and authenticate anew both the purpose and meaning of Christian worship. ▼

REV. WILLIAM K. LAURIE / With offices in San Francisco, Mr. Laurie is Secretary for the United Ministry, Division of Higher Education and The American Missionary Association, United Church of Christ, 1000 Broadway, New York. He was one of the 14 members of the Commission on Worship of the United Church of Christ. Mr. Laurie is familiar with the discussion leading to the new proposed Lord's Day Service, which is briefly described in this article.

touch & go

When I was babysitting, I read an article from your YOUTH magazine which I think ought to be read by all teenagers whenever they feel unsure or in doubt. The article is entitled "Whatever else may be mechanical, values are not" and it appears in the January 17 issue. I've never read anything more right for all young people.

—A. K., Rochester, Mich.

You are to be commended for the deeply meaningful selection of prayers in the December 20 issue of YOUTH magazine.

—R. J., Lancaster, Pa.

The content of the "prayer issue" (December 20) shows that somebody is thinking about the meaning of things and doesn't come up empty-minded. So many publications either convince youth that they can make no affirmations or see any sense or they try to impose sentimental 19th century religion. Both format and content were exceptionally good.

—R. S., Chicago, Ill.

I was so moved by the December 20 issue of YOUTH magazine, I am enclosing one dollar to cover the expense of additional copies that I might share with friends.

—S. M., Forest Grove, Ore.

Most of the prayers in the December 20 issue would be beautiful if done as choral readings—I can hear them as I read them. It will go on

my library shelf and be read often. It's worthy of a hard binding.

—G. K., Lansdale, Pa.

Our copies of YOUTH magazine have been arriving so late as to make them virtually useless to us. Please cancel our subscriptions.

—A Connecticut subscriber

A progressive congregation cannot afford to waste money on unread copies of your magazine because of your failure at timeliness. Cancel our order.

—A Maryland church

We think YOUTH magazine is tremendous! We enjoy it even if it is often late. We find it most stimulating.

—I. C., Bel Air, Md.

I'd like to let you know that we think YOUTH magazine is wonderful: well-presented; interesting subjects; amazing photography; poetry, artwork and prayers in today's idiom; and no advertising! Please don't worry too much about keeping up with your deadlines; any wait is well worth it.

—C. H., Gladstone, Ia.

We're still running late; we're still working overtime to get back on schedule; and we're still trying to give you the best magazine we can. Being tardy is not a virtue. And so we want YOUTH magazine to be on time, as well as timely.

The Editors

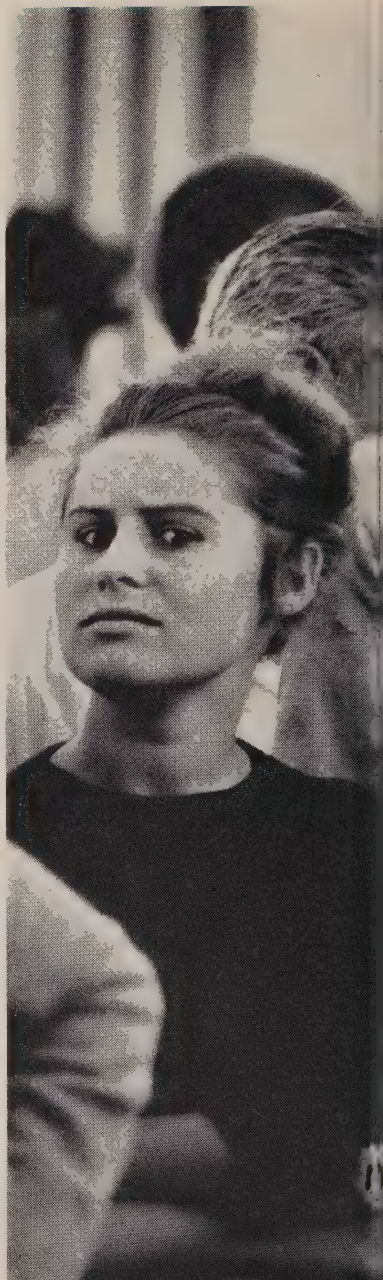
NOBODY SAID IT'S EASY

The finest signals ever created are part of us—our feelings. They are coded into the way we act. Like all good signals, they mean a lot. Our task is to learn to recognize and read these signals.

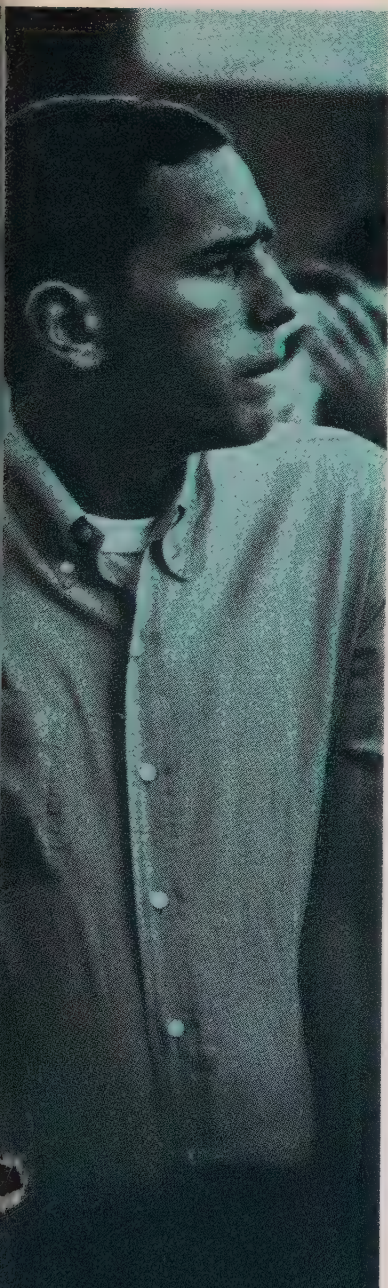
Sometimes we think we are the only ones in the whole wide world to have experienced a certain feeling. This is a nice thought when the feelings are happy, cozy ones. It is quite a terrifying thought when the feelings are angry, guilty, fearful ones. Although alone at the time with those feelings, we are not alone in experiencing them. We have company all over the world, for there is a universal bond of feelings. What provokes the feelings and how we express them differs widely from person to person, country to country, continent to continent. A smile may mean happiness, a hard stare may not connote disapproval, tears may not express sadness, banging a shoe may not mean anger.

Feelings are aroused by all that we have experienced. They are aroused by what we see, what we hear, what we touch or what touches us, what we smell, and what we taste. Feelings are aroused by what is happening, by the situation we are in, by what we are reminded of, by what we remember.

Do you remember how huge the world seemed to you when you were very little, how big that sink was, how high the light switch, how hard to reach the top bureau drawer, how everything and everyone around you were so much bigger than you? Can you recapture for an instant the feeling of exultation you had when you were on top of the jungle gym? Do



. uncovering our real feelings



you remember how you felt when someone you admired put an arm around your shoulder or gave you a hug? If your parents argued in front of you, did this arouse feelings in you? Do certain smells bring out special memories within you?

Has there been a time recently when, at a party or at school or while visiting someone, you were aware of feeling the same way you did when you were a little child? We often forget feelings we had when we were children. It is very difficult to remember many things that happened to us when we were little, but surely we can remember a few incidents to which we had strong reactions. The feelings we experience as little children influence our adult lives, whether we know it or not and often whether we like it or not.

Isn't it curious that the word *feeling* is used by us so indiscriminately? Can we talk about feelings when discussing logic, proof, or validity? Why has the word *feeling* crept into so much of our conversation, when so few of us are aware of our own feelings and rarely mention how we really feel inside? Perhaps it magnifies a recognition that what we feel may even be more important than what we say or do.

There is nothing wrong with having feelings, even the nastiest ones we can conjure up. We all have them. Like almost everything else in life, it is not what we have that counts so much as what we do with what we have and why we do it.

It is appropriate in certain situations to hide feelings that we know we have. But hiding these feelings

Have you ever been startled by the violence

does not mean denying their very existence. As much as we may want to, we are incapable of pressing some slick buttons and turning our feelings off entirely. Hidden feelings are just stored somewhere in the vast emptiness that is "us" and come out in other places at other times.

There is a purpose in all our behavior. There is meaning to everything we do, every way we act, everything we say. All of us say at times, "Oh, it just happened that way," but it happened for a reason, a reason that we may never know or want to know or need to know. We cannot and should not try to understand every facet of our lives, but our feelings do count and there are times when we need to take an inventory of our feelings so that we can act with more reason and logic.

There are feelings that we know we have, that we are conscious of having. Some people know their signals better than others, but no one is conscious of his every feeling. There is a vast expanse of feelings tucked away in secret corners of ourselves that are out of our awareness, hidden forces that cause us to do things. They come out in curious ways. Have you ever been surprised yourself at the violence of your response to a simple question that may be a form of chitchat? "How is your mother?" said a girl to a boy whose family she had met once, and the boy heard himself spitting out, "What's it to you! Are you a mother-lover or something?" That response was way out of proportion to the question and quite inappropriate. But the question may have ignited feelings that had been carefully stored somewhere down under and they burst forth. These are meaningful signals that point up the need for this boy to do some exploration and probing into the recesses of his relationships with his parents, some uncovering of incidents he may have temporarily forgotten.

There is meaning in what we forget as well as in what we remember. Have you ever completely forgotten about an appointment you made? Most of us have. If we actively pursue our forgetfulness and discard myriads of external reasons why we didn't show up at an appointment, we are likely to discover that something in that situation made us feel uncomfortable. Whether we knew it or not, down deep we wanted to avoid that situation and avoid being uncomfortable. Perhaps you forgot to invite a friend to your party; did you really want her there in the first place, or did it just happen that you forgot?

When we are disturbed or unhappy about something, our feelings signal us in many different ways. Some of us get sick. Some get sleepy. Some dream a lot. Some eat a lot. Some drink a lot. Some "take a fix." Some keep violently busy. Some of us get lost in a crowd or bury ourselves in a book or glue ourselves to the TV set. Some take it out on other people.

Is there anything wrong with extra sleeping, eating, drinking, or overindulging in any activity? Sometimes a person can get over a difficult period by these means, creating a protective insulation of a sort. None of us is perfect, and there are times when even the most self-aware person

Your own reply to a simple question?

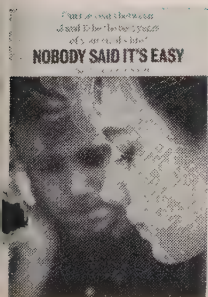
finds himself trying to escape his problems in ways basically not destructive to others or himself. On the other hand, when these escape routes become our way of dealing with all reverses and with even the slightest hint of difficulties, we are thrust deeper into the grip of our uncomfortable feelings. These feelings, in turn, can tyrannize us.

Hate, fear, envy, guilt, lust—none of these can be so dreadful and damaging unless allowed some damaging form of expression. If we recognize the feelings, we can limit their expression and sometimes even direct them into constructive channels. We are tyrannized by these feelings when we shelve them in locked compartments away from ourselves and throw away the keys.

The girl who feels she is bad and worthless may spend her whole life trying to prove her worth to everyone through a dazzling career, or she may set out to prove just how bad she really is. If she gets into trouble with the law, that may convince her that she is bad, and a criminal career could begin. The boy who feels unloved and unlovable may spend his whole life avoiding close contact with anyone by withdrawing into private alleys or immersing himself in so many crowds that no single relationship is meaningful. Have you ever met a person who has a nasty word for everyone? You can be sure that that person does not like himself and is just as intolerant of himself as he is of others.

One of the hardest things in life is to be able to accept our own shortcomings, poor judgment, and physical and emotional clumsiness yet still believe that we are nice and worthwhile. Accepting our own shortcomings helps us accept the imperfections of others. There is no perfect person, just as there is no perfect parent, just as there is no perfect child, just as there is no perfect world.

In all our relationships, we are influenced by our feelings. How we feel about ourselves strongly influences how we feel about others, which largely reflects how we feel about ourselves. Our feelings are powerful signals that can damage our lives and that can protect and help our lives. The feelings behind the words, feelings behind the actions—these are the signals we need to recognize and decipher, these need the most attention. ▼



In her new book, **Nobody Said It's Easy**, Sally Liberman Smith talks with teenagers as young adults who—once they understand what makes them tick—can cope more successfully with their conflicts and tensions, and with their parents, teachers, siblings, friends, and dates. She analyzes love, fear, anger, guilt, and guilty feelings—not only in their role within the individual but also as potent forces that, if mismanaged, can bring about prejudice, crime, and even war. Mrs. Smith has worked extensively in the field of mental health and is the noted author of **A Child's Guide to a Parent's Mind**. The preceding article on feelings is adapted with permission of the Macmillan Co. from **Nobody Said It's Easy** by Sally Liberman Smith. Copyright Sally Liberman Smith 1965.



"Whatever it is, we're up to our necks in it!"

What's yours?

laugh, a grin, a guffaw
 big smile, little smile
 snarls, titters, howls or roars
 falling on floors)
 almost cried, nearly died
 twitch (of the eyebrow)
 eh heh, yock yock, wow
 and oh my!
 What's yours . . . when you see
 a joke go by?

ENGLISH
 304

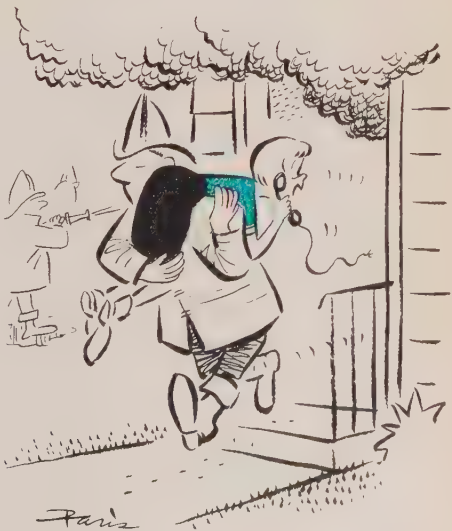


Wally Wood

"... I picked up your theme last night
 and couldn't put it down. There was
 chewing gum on the back page..."



Curly



Paris

How can you be a good
 student when your stom-
 ach hurts?"

When President Lyndon Johnson made his historic "hello Gue phone call to Astronauts Virgil Grissom and John Young, he also commended the heroes on the ground as well as in space. And he included "men like Jim Webb, Dr. Dryden, and Dr. Seamans." Recently, five young people from the Washington area visited the office of this same Dr. Hugh L. Dryden, Deputy Administrator of the National Aeronautics and Space Administration, who is chief deputy to James Webb, NASA's top administrator. Dr. Dryden has long been one of the nation's leading authorities on aeronautics and astronautics. He was among the first to study scientifically why the Wright Brothers could fly. He pioneered in research contributing to supersonic flight of aircraft and missiles. In 1947 he became Director of Research of the National Advisory Committee for Aeronautics (NACA). He was named Director of NACA in 1949, serving until it was superseded by NASA in 1958. Since then he's been the top scientist in charge of the United States space program.

Dr. Dryden won a college degree when only 18. He wanted to be a minister but since the Methodist Church did not ordain a man until he was 23, Dr. Dryden began study on a Ph.D. degree to occupy his time. He received the degree from Johns Hopkins at only 21, the youngest man ever to receive a doctorate there. He was so engrossed in science, he decided to make it his career. Nevertheless, he has served as a licensed "lay preacher" since 1922, preaching occasionally in the Washington area.

Participating in the interview with Dr. Dryden were: Karen Diamond, junior at Walter Johnson High School, Kensington, Md.; Becky Kurtz, senior at Northwood High School, Silver Spring, Md.; James Gray, senior at St. Albans School, Washington, D. C.; Larry Lorenz, senior at Whitman High School, Bethesda, Md.; and Chris Volz, junior at McLeary (Va.) High School. Excerpts from the taped interview begin on page 23.

Teens ask NASA'S No. 2 m.



Becky Kurtz



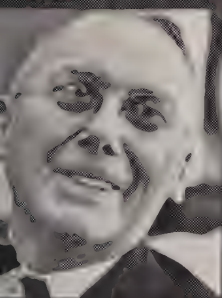
Larry Lorenz



Karen Diamond



Questions on space and religion



Dr. Hugh Dryden



James Gray



Chris Voss

Do you think there is any conflict between science and religion?

Not really. I think that all knowledge makes a continuous whole. Now there are some scientists who don't believe in God or in religion. And there are some religious people who don't believe in science. But I think that those who try to learn and understand feel there is no essential conflict—that all knowledge is one. But you can't have a religion which teaches you something which you know from scientific experience is wrong. On the other hand, science can't tell you about morals.

Why do you as a scientist believe in God?

Because it is, in my opinion, impossible to explain all aspects of life as we experience it purely on the basis of material objects and things—a materialistic philosophy. Many scientists believe that the feelings, emotions and ideas of the human spirit and the human mind cannot be made by even the most complicated type of machine. Or to put it another way, in science we've gotten used to things which are a bit immaterial. You know that in this room there are the electro-magnetic rays from thousands of radio and TV stations. Now, if you'd bring into the room here certain material objects properly made up of wood and glass and metals, we can pick any one of these programs out of the air—yet I defy you in any other way to demonstrate that those rays are here. Now it isn't any more trouble for me to believe that these complex material objects known as humans that are sitting around the room here—made up of carbon, hydrogen, oxygen, phosphorus, sulphur and a few other things—can make contact with forces in the universe that correspond to their highest ideals.

One of the big fears is that science will get out of hand and that our country and world will be run by science.

Science itself is neither moral nor immoral. Scientists are moral, but not science. No hydrogen bomb is going to load itself on an airplane and fly across the ocean and drop itself on a country. It takes a man to make the decision to do that in order to use the bomb. So our future is dependent

Religion should not teach that wh



more upon the kind of people we have around than it is upon what science develops. It's what men do with science that causes the worry.

Were German scientists in part to blame for the spiritual catastrophe that led such an intellectual people as the Germans into war with the world?

No, I don't think so. After the war, those Germans who were responsible for the development of the airplane wondered if they would have chosen the same career if they could have foreseen the destruction of their cities by bombs from airplanes. They concluded, "Yes, we would still have chosen this career." The trouble was not in the work done in the development of the airplane, but in the use men made of the airplane. Their trouble was that perhaps they hadn't done their part in seeing that the German nation in which they lived was interested in these other aspects of life—in the use of science properly for the benefit of man.

My father is a doctor. One problem that faces all of us—and which I came on doctors and scientists—is over-population. What, as a religious person, do you feel about birth control?

Again science looks at one aspect of the problem—mainly, how can you control birth? What are the various methods that might be used? Science gives the tools for doing something about it. Now again, as a religious person, I don't myself believe that the good Lord intended that a woman should bear a child every year. So she has a family of 15 and they all starve to death and have no opportunities. I think we ought to be a little more intelligent. Now if you don't like this kind of a moral argument, you can take the very practical one. In a great many countries now, the population is rising faster than we can increase the food supply. In fact, the improvements that have been introduced have been barely enough to keep pace with the increasing number of people. So ultimately something is going to have to be done about it, or else you'll go back to the thing which prevails in many parts of the world where the excess in population just doesn't get enough to eat and dies off. And certainly death by starvation is not a very Christian solution to the problem. ►

Science knows is wrong



The Gemini capsule

Do you think that the essence of life in man is basically spiritual or do you feel that the essence of life will eventually be explained biologically?

No, I don't think it will be explained biologically, and there are many biologists who agree. The ones who think it can be explained biologically use an argument like this: You've got all this fine conscience, ideals, religious beliefs, brains, but if somebody takes a club and hits you on the head, that disappears. They say that all the essence of life exists in the physical object and when the object is gone, the essence is gone. But I say that that is just as foolish as saying that if you have a radio set tuned to a station and you take an axe and destroy the radio set, you've stopped the program. We don't believe that would be true. The program continues to exist even when the physical receiving set is gone. And so it is with the essence of life—it is not destroyed when the body is gone.

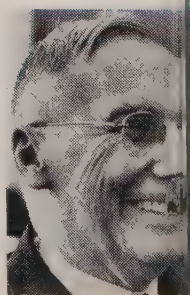
Is this spiritual essence to be found in men only, or in animals and in inanimate?

We are only seeing spiritual values in some men, not even all men. Some people live like animals—their only interests are in eating, drinking, physical satisfactions. There are others who worship the mind and the intellect. They think that's the aim of life. What I'm trying to say is that when you look at all of the phenomena of life we see man first as a *physical* person; he ought to keep his body strong, he ought to take exercises. We also see man as a *reasoning* person—which animals can't do to the degree that man can, and man ought to do the best he can with his mental abilities. But there is also this third element—the *spiritual* ability, which has to be developed just like the other two. If he doesn't, why he's like a crippled or deformed person; there are people who are not much more than animals.

What do you think is man's purpose for living?

To develop the capabilities that man has within him along all three lines—physical, mental, and spiritual—to as high a level as he can. This is the thing that would give most satisfaction in life. Most people would like

The essence of life is not destroyed



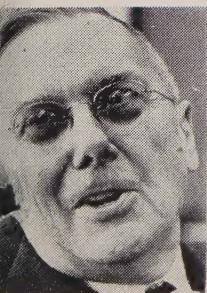
feel these capabilities are to be used for the good of man, rather than for the evil of man, and generally for what might be called unselfish purposes.

Everyone has to discern this ultimately for himself—what his goals in life are going to be. We all make a living at something. But there are all kinds of motives. There are some people, for example, who hope that the space program will be a vehicle for promoting world peace. It is, by the way, the only large-scale enterprise that a nation or men have ever engaged in on this scale other than war.

Of the 115 nations in the United Nations, we have substantial cooperative programs with 29, and we have had visits and conferences with people from 39 others. In other words, we have some kind of contact in the space program with 68 of the 115 nations. This cooperation ranges all the way from Canada who has built a satellite completely on their own (we contributed the launch rocket) and France who has such a proposal. In the case of Italy, we have about a hundred Italians who lived on the eastern coast of Virginia for a year and a half, and they learned how to re-erect rockets themselves. They've launched one of our Scout rockets carrying a satellite built wholly by Italians on their own, and they expect to launch one in a year or so from off the coast of Africa.

I guess there are about six or seven countries that built ground stations without any expense to us so that they could cooperate in testing Relay, Telstar, Syncom. And so some of us also think that this space activity can be a force for reducing a little bit of the tension in the world. We've even tried to work with the Russians—that's a little bit of a problem because they regard everything having to do with rockets and space as highly classified, as we do our nuclear weapons. We have made some cooperative experiments in transmission by reflection from echo balloons and an agreement to send weather data. We've gotten a line installed that's being put in shape by exchanging conventional data. We haven't yet seen any Russian satellite data. There are certain areas where we may even be able to work with the Russians. It's not clear how far this will go. ▶

When the body is gone



Model of moon surface car

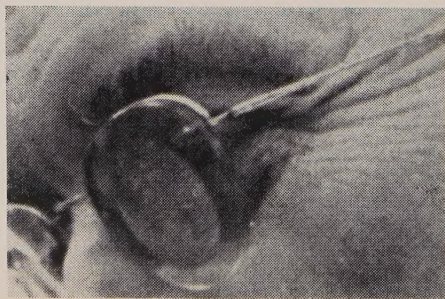
What impact will space exploration have in the next five to ten years on the American way of life?

Most of the things that will happen in the next five to ten years are already either started or at least research and technology are well along. So, first of all, the accomplishments are going to be the use of space vehicles for practical purposes—for weather forecasting and for communication. They probably will be used for traffic control—keeping tabs on airplanes and jets across the ocean and as communication stations to pick up and relay messages for navigation of ships—a number of practical uses of that sort.

The biggest effect again, of course, has been on the minds and spirits of man—it's a challenging thought to think that man who has been confined to the surface of the earth, or to a very thin layer of the atmosphere, all of a sudden is able to go out away from the earth into space. He not only thinks about going to the moon, he is building the equipment to go there. Just think of the possibility of having a vehicle here to the moon and landing within 15 miles of a particular spot on the moon. That's quite an accomplishment. Even eight years ago, we thought this was rather foolish. We have another vehicle on its way to Mars, launched last fall and it won't get there until the middle of July. Hopefully, we'll get some better pictures of Mars to see what it looks like. As far as man himself goes, we don't know now how to do more than to go out into space for a period up to perhaps a week, and that's long enough to go to the moon and look around and come back. That's about the extent that we'll do in the next ten to twenty years. In a longer period we may send men out to fly around Mars and look at it. I don't know whether we'll land on Mars quite that early.

The bigger effects of all this will be on the life of man. Just as the invention of the steam engine and the industrial revolution changed society in ways that are very hard to imagine, I think that the new knowledge through space exploration will change the outlook of man in ways that are hard to foresee. The lawyers are talking about it. What's the law of prizes in space—pirates go out and capture someone else's satellite? Theologians are asking what will happen if we find somebody living on a planet in the universe and they don't know anything about Jesus Christ? What does this do to our

Space exploration has the potential



ligion? How does this affect us? But I prefer to concentrate on whether our religion is good enough to meet the problems of the space age here on earth rather than worrying about that remote eventuality.

How soon will we be having foreign policy problems in space?

There are some problems right now which, of course, are being handled in the United Nations. For example, all countries, including Russia, have signed in a declaration that there will be no claims of sovereignty on the moon. If the Russians keep their promise and if they should happen to land there first and plant a flag, they will not claim jurisdiction. And both the U.S. and Russia have agreed they will not put nuclear weapons into space.

What are the new career opportunities in space science?

The space program is unusual in this respect. There's hardly a profession at which you can name that is not represented among those that are working on the space program—physical scientists, chemists, engineers of all kinds, biological scientists. We even have lawyers—but I guess we don't have a chaplain. But there are many people who are not professional working on the space program whose services are just as important in the over-all picture. And so there is an opportunity somewhere in the space program to find a career in almost any field that you can think of.

Do you ever feel sort of guilty as a person of the church because so much money is involved in the space program while there are still so many problems left unsolved, such as poverty in our country and around the world?

Well, not really. We could cut out the whole space program and I don't believe the country would do any more in these other areas than they are beginning to do. It sounds like an awful lot of money, and it is a lot of money. But you have to remember that this is a nation of 200 million people, and five billion dollars divided by 200 million people is \$25 a year or 20 cents a week. Our President is taking leadership in education, and there's no reason why we, being the rich country we are, shouldn't put as much money into education as will do good. The only difficulty, to put it another way, if you divided five billion dollars among all the inhabitants of this country, the \$25 you'd have wouldn't do much to solve your personal problems. ▼

promoting world peace



CREATIVE ARTS AWARD



Let's hear from you artists before May

To enter YOUTH magazine's 1965 Creative Arts Award Competition, you must be younger than 20 years of age. Since you need not be a member of the United Church of Christ to enter, tell all your artistic friends about this opportunity for creative competition. If you entered the competition last year, you are also eligible to enter again this year. Each entry of creative art which you submit must be your own original work.

Your piece of creative art may be something you did as a school assignment in class or at home. Or it may be something you created for your own enjoyment. Or it may be something you did at church or at a conference or on a vacation trip. Or it may be done for our Creative Arts Award issue in August. But it must be your own work and it ought to be your best.

To each contribution you must attach the title of the work, your name, your age, your home street address, city and state. Each individual may submit up to five entries. All contributions must be in the mails by no later than May 15, 1965. Twenty-five dollars will be sent to each young person whose piece of creative art is reproduced in YOUTH magazine in August.

CREATIVE WRITING / We welcome any type of creative writing you wish to submit—fiction, essay, editorial, poetry, humor, satire, true-to-life story, drama, or whatever you feel like writing.

ART WORK / You may submit any type of art work that can be reproduced in YOUTH magazine. This includes gags or editorial cartoons, story illustrations, graphic designs, abstract art, fancy doodling—any art expression of your own ideas or feelings. Due to mailing limitations, the size of the art work should not be larger than 12" x 18".

PHOTOS / Send us a black and white photo you wish to submit. There are no limitations on subject matter. The print should not be larger than 12" x 15" nor smaller than 4" x 5" in size. Each person may submit one or more photos, but no more than five photos. Attach your name and address to the back of each photo.

SCULPTURE / If you've done a sculpture, mobile, paper folding or carving which you'd like to submit, send us one snapshot, or a group of snapshots, which best present all the dimensions of your work.

Send your original piece of creative expression to CREATIVE ARTS AWARD, YOUTH magazine, Room 800, 1505 Race Street, Philadelphia, Pa. 19102. After judging is completed, all entries will be returned.